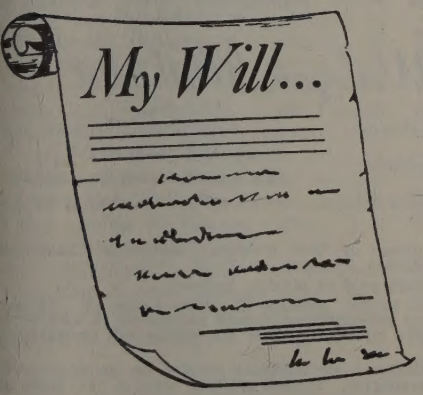
The Wesleyan Methodist

Marion, Indiana, November 8, 1961

Stewardship with a Will!

George E. Failing



Is YOUR WILL in your stewardship?

There are two ways of considering the question. First, is there purpose and direction in your stewardship? Or is there merely weak and unexecuted desire? Many people WISH to be Christians, for a number of reasons, but many do not WILL to be. Will involves purpose, determination, and execution. No person becomes a Christian—or a good steward—apart from these.

Second, does your will reflect your stewardship? I now use the word "will" to describe the document declaring how your estate will be disposed of after your death. It is unbelievably strange that we exercise constant supervision over our estate while we live, yet about two-thirds of us die with no official statement recorded as to the final disposition of our property.

Strange indeed it is that Christians believe their present stewardship determines eternity's rewards, carefully disperse their money and time to the glory of God, then forget that perhaps most of their lifetime savings will be distributed only after their death. They die intestate (that's the legal word), leaving it up to the courts to distribute the estate as stipulated by state law.

State law never decrees that any part of your estate be given to your denomination, to any departments or colleges of that church. So, if you die without a will, none of your estate will go directly into the Lord's work. Is that good stewardship?

This is not to suggest that children or friends not be recognized as heirs. But I would suggest that God's work might be considered an heir, perhaps even a chief beneficiary.

My opinion is that two departments of the Church eminently qualify to be remembered in your will. They are the Department of World Missions and the Department of Church Extension and Evangelism. Each of these departments are prepared to assist you in supplying legal terms to be inserted in your will. Our educational institutions are equally worthy, I think, and are prepared to offer the same assistance.

The old adage has it, "Where there's a will, there's a way." Perhaps we should say, "Where there's good stewardship, there's a will"—a will that remembers God and the church.

Guest Editorials

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Citizens of What World?

Dr. J. B. Phillips in his Preface to *Letters to Young Churches* shares with us his profound impression during the translation of the New Testament letters that to the writers of those letters "this present life was only an incident. It was lived, with a due sense of responsibility, as a preface to sharing the timeless life of God himself. To these men, this world was only a part, and because of the cumulative result of human sin, a highly infected and infectious part, of God's vast creative universe, seen and unseen. They trained themselves, therefore, and attempted to train others, not to be 'taken in' by this world, not to give their hearts to it, not to conform to its values, but to remember constantly that they were only temporary residents, and that their rights of citizenship were in the unseen world of Reality. Today when all the emphasis is thrown upon making the most of this life, and even Christianity is only seriously considered in many quarters because of its social implications, this point of view is comparatively rarely held. Yet as we read what they have to say, we may perhaps find ourselves saying a bit wistfully, 'Perhaps these men were right.'"

Spiritual Hurricanes

Through thirty or more years of airwave communication, I have never heard any commentator speak of the church as a world power. In an earth shaken by fear of atomic destruction, commentators today refer only to two sources of restraint upon war-minded aggressors: massive military might, and the United Nations.

However necessary fearful military equipment may be, it is at best but a negative restraint upon the passions of potential dictators. It cannot transform a war monger into a lover of peace. The United Nations is a useful public forum for the focus of world opinion. But again it is fundamentally an organization of external pressure. Its range of influence is on the circumference of life. It seeks to shift the balance of Nations by outer compulsion. It lacks power to deal with inner motives. Only the Church dare claim it can change a man's heart, and wash away lust, greed, hate and fear. Yet, in the affairs of Nations, the Church is ignored.

The power of the early disciples could not be ignored. Peter could not be ignored; the mind and heart of St. Paul could not be ignored. Peter and Paul had access to the Source of power that cracks in twain a "granite rock." Equipped with holy boldness, their private prayers and public speech were spiritual hurricanes of faith and love that crumbled the strongest resistance. Slowly but surely, they and the early disciples took over an ancient empire. What life-giving power has the Church lost that it cannot duplicate that experience today? Were the Church to have this same spiritual power in our atomic age it could not be ignored!

Today there are too many in the Church who lack a living experience of Jesus Christ. They live in spiritual darkness. They lack the life-giving expression of Jesus Christ. Others there are who lead a life of expansion for Jesus Christ. Only the undaunted lives of spiritual maturity in the Church exercise New Testament resurrection power. These are the Christian people who know that they no longer belong to themselves. They have been bought with a price. They have given up all right to themselves.

I know why the Church lacks power today. I know that He is the Lord of the harvest and that my obedience is to Him alone who wills to bring in His kingdom His way. Not mine. I know that I love and serve a Saviour and Lord who has all power in heaven and earth, whose promises are unfailing, whose love is infinite and who still commands and empowers me by His Holy Spirit to, 'Go, make disciples.' My trust and obedience determines the flow of resurrection power in and through His Church today.—*Selected*

Where Holiness Dwells

Long afterwards I wondered within myself where *Holiness* dwelt, but I feared to go in search of her. I knew she would never be at home in the low lands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against this notion. "Nay," said he, "she lives farther on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on that Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Saviour. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said, "I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wonderingly.

"At His feet," said Holiness. "I am always there."

—Mark Guy Pearse

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I Was Reading

by the Editor

that each person in the United States is xed 87c per year for the U.S. support of l UN programs, and that U.S. pays 32.5% of e general budget of the UN.

the official statement released by the epartment of International Affairs of the ational Council of the Churches of Christ the U.S.A. "Within the framework of the nited Nations or closely allied to it, Chris-ns should help build, as rapidly as possible, body of world law and effective inter-ational courts. We must move toward the tablishment of international instruments r the administration and enforcement of w. This means full support by our own ation for such international institutions for eace and justice. The alternative is not eedom and independence but confusion nd strife."

a new magazine column in the October sue of *Eternity*. The column is prepared by seph T. Bayly, president of Evangelical ess Association. For example, Bayly asks is question: "Why did Kierkegaard choose Copenhagen newspaper, a political one at at, as a vehicle for so much of his writings?" nswers Bayly, "Because he felt that sermons ould not be preached in churches, but in e streets." And then the columnist gives Kierkegaard's own penatrating observation: t harms Christianity in a high degree and ters its very nature, that it is brought into artistic remoteness from reality, instead of eing heard in the midst of real life, and at precisely for the sake of the conflict. r all this talk about quiet, about quiet aces and quiet hours, as the right element r Christianity, is absurd." The column ars the enigmatic title, "Out of My Mind."

the following quotation from the July 31 ne of *Christianity Today*, the words of ank Colquhoun in his analysis of the iritual situation in Great Britain today. he basic need of the church is for spiritual vival. . . . Perhaps it would not be unfair suggest that Christians in Britain, gener-y speaking, are living on the right side of ster but on the wrong side of Pentecost. ey have faith but not power. And that true of the church as a whole. . . . A deep igious awakening would change the church Britain . . . into a dynamic (and some-es disturbing) spiritual force." In the ne issue it is stated that "the Communist wspaper, *The Daily Worker*, has a larger culation than that of the three Church of gland weekly newspapers combined. It uld be wrong to conclude, however, that membership of the Communist party numbers the membership of the Church England, for that is very far from the case. t it would, I think, be right to conclude it church people in Britain show far less elligent interest than do Communists in at they profess to believe. There is a neral lack of urgency and a failure of uine involvement." While 66% of Eng-d's population have received baptism in Church of England, only 6% received mmunion on Easter Day.

that Baptist ministers in the Nation's ital plan a new type of pastor's conference

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God's Answer for Today

HAROLD K. SHEETS
General Superintendent

FEAR IS being used with increasing effectiveness in the hands of national enemies. A climate of fatalism and futility is setting upon mankind with depressing weight. Some, losing all sense of principle are saying. "I would rather be red than dead." A great host are using intoxication, addiction, and unrestrained sensual pleasure as an escape from sober reality. One man builds a bomb shelter large enough for his family and announces his threat to shoot neighbors seeking refuge in it. Such a man would bring poor hope to a blasted community when he came back out of his hole. Another says, "If my friends do not survive, I don't want to be here either." This is the running comment of the masses. The possibility of total destruction is not prediction. It is a reality. It is here. What is the Christian answer? What is God's Word for us in the face of today's terror?

God told us these things would come. "Nation shall rise against nation, and kingdom against kingdom," warned our Lord. Famines, pestilences, earthquakes, wars and rumors of wars, false Christs and false proph- etc; abounding iniquity and the love of many waxing cold, these are the words used by our faithful Christ in foretelling the signs of the end of the world. Affliction, murder, hatred, offense, betrayal, these and much more, according to the Scriptures, mark the last times. "See, I have told you before," said Jesus. The day, therefore, does not overtake us unawares. The God who knows the future holds the future in His hands. The God who shares His knowledge with His people shares strength to endure, providences to overrule, or readiness to suffer. No room for terror or panic here.

Moreover, the world situation today is not unique. It is not the first time that evil and sin and violence and corruption seem to have been let loose unrestrained. Our faith is severely tested when we try to picture the outcome. Injustice, indifference, practical atheism, betrayal, modern and savage barbarianism, the sins of Sodom and Gomorrah in the setting of western as well as eastern culture, these are the sins which remind mankind of the relentless power of evil, and shatter his dream of better things ahead.

Is the answer in religion? Then why does not God deal in power with the evil in the world as we know it today? This is the question of many. Little or no true knowledge of God does not prepare people for times like these. People cast off faith because they do not know their Bibles.

Follow the experiences of the early Christians in the Book of the Acts. They met fierce antagonism. They were threatened persecuted, imprisoned, martyred. These faithful ones reminded their Lord in their prayer under persecution that it was against the holy child Jesus whom God had anointed, that Herod, Pontius Pilate, and the Gentiles, and the religious of Israel were arrayed. They were plainly against the Lord, against His Christ, and the holy child Jesus.

This is basically the trouble today. The Herods and the Pontius Pilates and the masses, and often even religious people, are against the Lord and against His Christ. You and I who serve Him are bound to be involved in this struggle.

The character of a man is clearly shown in what he is against. Are you against sin, lawlessness, adultery, lewdness, wickedness in high and low places? Or are you against God, and the home, and the sanctity of marriage? Are you against the church and praying people, and the Old Book and the Old Faith; against holy living and holy dying? Do not evade the question. Where do you really stand?

Under persecution the early Christian prayed, "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy

(*Page* 4, *please*)

The Just-Scrubbed Look

CATHERINE CATTELL

I CAME to realize recently that it has been a long time since I saw wash hanging on a line. Women used to love to be the first to get their clothes out and took great satisfaction in hanging them up just so—sheets, towels, shirts straight and well organized. Even the socks were hung so that the toes pointed the same way! It was a sight I loved to see particulary if the white clothes were really gleaming white. We heard a great deal about "tell-tale gray" when we could see each others laundry, which simply meant, of course, that dirt had been taken out of certain spots and mixed through the whole fabric so that one could not say "It is dirty here or there." It was just dingy all over. In this part of town, it appears that washing has become a private affair and no one can say who has the whitest line of clothes. The dryers and the laundromats have taken clothes lines out of the backyards.

I still have sheets which were washed in the streams and muddy ponds of India by washer men who kept them a week. During the rainy season, they dried the clothes on racks over charcoal burners. There was no clean fresh water to rinse the muddy water out of the clothes, and the smoky charcoal added its own shade of tell-tale gray to the sheets and shirts. The color is now a nice beige-brown, and yet, week by week we accepted them smelly as they were, and dingy as they were, to be clean sheets. For the modern housewife the problem of racing with the neighbors for the cleanest and fastest clothes line is no more. In the first place, the clothes are colored and then who sees them? Men's shirts on Sunday morning still offer a challenge to women!

American women may have succeeded in some areas to hide their wash, but so far we have not been able to hide our faces. This is what Mohammedan women do—cover them up when in public. I am told that the just-scrubbed look is popular now. I like the sound of that. A scrubbed face shines. Nothing is so successful a beauty-aid as just plain soap and water and being careful to wash behind the ears just like our mothers told us years ago. A radiant face is always beautiful. Can you imagine a bride walking down the aisle to her beloved with a soiled appearance? "She was simply radiant," you say. Yes, she had a shining quality, an inner light shining out of her face. There was nothing to hide. There was transparency and she was beautiful—all radiant and clean inside and out. Brides are always beautiful.

Absolute cleanliness is the first principle of radiance and true beauty. What I am saying is true of the outward person, but I am not meaning that really, not nearly so much as the importance of absolute cleanness of soul and heart and character. These are the qualities that make beautiful and radiant Christians. The soil must be cleaned away—giving that just-scrubbed look. We do not see this as much as we should. People do not hang their inner heart condition on the line any more than they do their clothes. It seems to be a private matter cared for automatically in the privacy of our homes. Let the sheets be whatever color they are, but Christians must have radiance—that shining quality that comes from clean hearts. Jesus stressed it over and over again. "If I wash thee not, thou shalt have no part with me." David prayed, "Cleanse thou me from secret faults," and again, "Wash me from my iniquity," and "Create in me a clean heart, oh God." Paul said, "But ye are washed, but ye are sanctified." and in Hebrews we find, "Let us draw near having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

It is the love and the purity and the devotion and the happiness and assurance and the hope within the bride that shine out of her that make her radiant. These are things that ought t shine out of every Christian's fac Washing away the soil of sin, pride an selfishness will do it.

You have seen it, remember?—in th face of a kneeling seeker when th Blood of Christ has just cleansed hir from all sin. There it was—the radianc of the just-scrubbed look!

—Reprinted from Evangelical Frien

God's Answer for Today

(*from page* 3)

holy child Jesus" (Acts 4:29, 30 What praying in the face of threate ings! The weapon of fear had litt or no effect upon them. Triumpha faith in the resurrected Christ reache far out beyond the short and witherin grasp of human threatenings.

Man is so constituted that standin against evil gives drive in standing f the right. Man needs an indignatio against sin to put temperature into h love for God, for righteousness, f truth. People who are not again much, are not for much. Those wh have not built up some great hatre of evil are vulnerable to its attac Those who have a soft side toward i dulgence and the marginal are wea in their work for Christ.

Early Christians under stress foun great strength in fellowship with eac other. "Being let go, they went t their own company" (Acts 4:23). Th Apostle in urging the importance assembling together added, "So muc the more as ye see the day approac ing" (Heb. 10:25). The prophet d clares that "they which feared the Lor spake often one to another" (Ma 3:16). Faithful, devoted, daily tim in personal prayer fellowship also di pels fear and brings courage. Spiritu battles are first of all prayer battle Faith's possession and operation ha its setting in prayer. Paul's admonitio for the Christian armor in the Ephesia letter is cast in a prayer setting—pray which reaches the intensity of "wres ling." That is where the spiritual ba tle will be won today. "He that dwe leth in the secret place of the Mo High, shall abide under the shadow the Almighty" (Ps. 91:1). The enti Psalm is God's Word to dispel fear an bring inward strength—

"Take time to be holy, *be calm in thy soul;*
Each thought and each motive beneath H control;
Thus led by His Spirit to fountains of love,
Thou soon shall be fitted for service above.

The Christian Gospel does have a answer for a world of fear. Thos who have found such an answer hav one of history's grandest opportuniti to demonstrate it today.

JENNIE A. JOLLEY
Douglasville, Georgia

Tears of Blood

SHE WAS an agreeable woman, intelligent and refined. Her occupation was receiving admission fees at the movies. Church and religion were evidently long since forgotten. She was just a modern woman of the world and rearing her daughters in the same way. A bottle of liquor was not out of place on her center table, nor the cigarette ash tray. I never saw her smoke, but her grown daughter indulged in this habit, also the nightly doubtful gentlemen company. Even her little granddaughter was named Brandy.

They soon moved to an apartment in an adjacent city, near which was a spiritual church that I attended when opportunity afforded. Anxious to help these souls, I thought to myself that now there was a possibility of getting them to this church where they might find God. One Saturday, I paid a friend to take us the following day to look them up. How they did appreciate our love and thought of them, for their hearts were lonely. Two junior daughters were enjoying a splash in the bath tub. Knocking at their door, I called them to come and go to Sunday school with us. Delighted, they were soon ready. The mother, grown daughter, and babe did not go. I talked with someone at church who promised to see that a car would go next Sunday to bring the others. (Oh, how I hoped they would get saved.) But some were busy preparing a Christmas play, and in the confusion, the promise was forgotten. When I later saw these people, they said they were all prepared and waited a couple of hours, and were so disappointed when no one came for them. I humbly apologized for this neglect, and the beautiful young lady courteously said, "It was O.K.," although her tongue was so thick and slow from the bottle that speaking was an effort. I was thankful for their forgiveness, but that did not remove my painful regret.

They moved to another state, to a city where there was one of our churches with a good pastor, whom I knew. Oh, what a relief! for now, I said to myself, I'll have another chance. I'll write requesting him to call on them and invite them to his church. He may be able to lead them to Jesus. I did so, sending money for his gas. Not realizing that they were restless and transient, for "the wicked are like the troubled sea, when it cannot rest" (Isa. 57:20), he waited several weeks before going to see them, and by that time they were gone. I have reason to believe that they would gladly have responded, for they were starved for true love. Their souls were hungry.

Oh, the pain this news brought. Just to think, here was a prospect of some souls, and the man of God being busy here and there, had been negligent, so now the opportunity was gone forever. Yes, this news brought distress and anxiety, but the climax was soon to come. One of their kin called at my door to inform me of the tragic death of this precious girl. She was out riding with a young man who was driving about one hundred miles an hour when the car struck the brick sidewall of the bridge, throwing the occupants over it and out into the water. The bodies had to be dug out from two feet of mud at the bottom. If my tears did not *look* like blood, they *felt* like it. Even after a few years, the memory still brings tears.

When her body was brought to the home of a relative near us, I wept. The heartbroken mother threw her arms about my neck and wept. I am writing this through tears. Just to think that even now, her eyes are bulged with horror that we cannot conceive and her tongue swollen with thirst. No refreshing slumber with its temporary forgetfulness has alleviated her continual torment in the flames since that fateful day. I received her forgiveness, but she did not have God's forgiveness. It's terrible to go to hell. Fire, fiends, no water, no rest, no end. I want to pray for her, but it's too late. Why does she have to suffer through the neglect of others?

Alas, are there not many more souls now lifting their eyes in the same torment, because of neglect on the part of those who profess to love God? How can we feel complacent in the face of these facts? Can we enjoy our earthly comforts knowing that others are suffering because of our failures, or do we close our eyes, endeavoring not to think about it? Murdering souls by neglect! Bloody hands! We shall meet them face to face at the great judgment seat of Christ. Can we meet His flaming eyes with a clear conscience?

There have been times when I have felt a strong impression to warn someone, but being of a reticent disposition, and not sure that it was the Holy Spirit prompting me, I hesitated. Not long afterward, when these souls went out into eternity, to all appearances lost, I realized that my impression was truly from God. He has forgiven me, but that does not save the souls. That is why I try to seize opportunities that come suddenly both in and out of season, for I do not like these serious regrets. I am eighty years of age and my days of activity are over, yet I am still watching for little occasions to speak to those who come on business, about their souls, handing them a tract.

I have written the foregoing, hoping

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We Have the Same Blessed Saviour

The Editor shares some correspondence with John R. Rice, Editor, Sword of the Lord

August 9, 1961

Mr. George E. Failing
The Wesleyan Methodist
Marion, Indiana

Dear Brother Failing:

Under separate cover I am sending you two new books for review: IS GOD A "DIRTY BULLY"? and COMPEL THEM TO COME IN. Both are popular sermons by this writer, and I shall be deeply grateful if you can find them worthy of review in your THE WESLEYAN METHODIST.

The Sword of the Lord Publishers feel that we must go back into the wholesale book business. We are deeply grateful to God that my own books and pamphlets have reached the amazing circulation of some twenty million copies in English, and some thirty foreign languages.

We also handle two books published by Wm. B. Eerdmans: the first, SEEKING A CITY, a novel on the life of Abraham by John R. Rice; the other, MAN SENT FROM GOD, a biography of John R. Rice by Evangelist Robert L. Sumner. I do not think you have had them for review, and I will be glad to send them if you will kindly check the post card enclosed or otherwise write us a note.

We are thankful for the touch with Christian people your magazine has and will be very grateful for whatever notice you are able to give the books.

In Jesus' name, yours,
John R. Rice

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September 15, 1961

Dr. John R. Rice
Wheaton, Illinois

Dear Dr. Rice:

Greetings to you in the precious name of Jesus.

I do want to acknowledge, belatedly, your letter of August 9 and receipt of two books which you sent for review. You have doubtless noticed that I do scan the "Sword of the Lord" regularly and I count myself happy to be receiving it as an exchange subscription. I am always glad to read after men who have the courage of their convictions, even though at times my judgment might compel me to differ with them on certain issues. I rejoice in the way that God has used your ministry both in the pulpit and through the printed page.

There are some rather clear distinctions between your emphasis on certain doctrinal issues and ours. Some of them are brought very sharply to view in your book *When a Christian Sins*. We genuinely respect not only your right to these convictions but believe that you are thoroughly sincere in sharing them. With some of your positions, however, we take exception. While we do not challenge your own love for the Lord or devotion to His cause, I think you would understand why we would not feel at liberty to circulate with approval among our people views that are so contrary in some respects to our own.

Personally. I hope I can attend one of your evangelism conferences. I had hoped to be present at the one scheduled about mid-September at a point not over 150 miles from Marion. Perhaps I can make it again at a later date. Permit me to invite you to visit us here at Headquarters. It would be a real privilege to have you stop by and to share some moments of fellowship together. God bless you in your further ministry.

Cordially yours and His,
George E. Failing, Editor

September 25, 1961

Mr. George E. Failing
The Wesleyan Methodist Church of America
Marion, Indiana

Dear Brother Failing:

I am glad to have your nice letter. I recognize, of course, that there are some matters on which we do not see the Scriptures exactly alike. But we have so much in common that I gladly call you my brother; I long for your fellowship, your counsel and your prayers. And I am indeed grateful if at any time you find some of my books worthy of review and which you perhaps can commend in your good paper.

We have the same blessed Saviour. We both depend upon the same precious blood. Our differences are the differences of people born in the same family, with the same Heavenly Father, the same blessed destiny as children of God going to Heaven. I do not feel at home with any man who doubts part of the Bible, or who does not trust in the shed blood of Jesus Christ. A man may call himself a Baptist, but be an infidel and with such I have no agreement and no fellowship. But I do have fellowship with all my dear brethren who believe the Bible whether they understand all of it just as I do or whether I understand all of it just as they do or not. I do rejoice in the ministry of all those who preach the blood of Christ and preach that there is no other hope for us poor sinners but through Jesus who died for us.

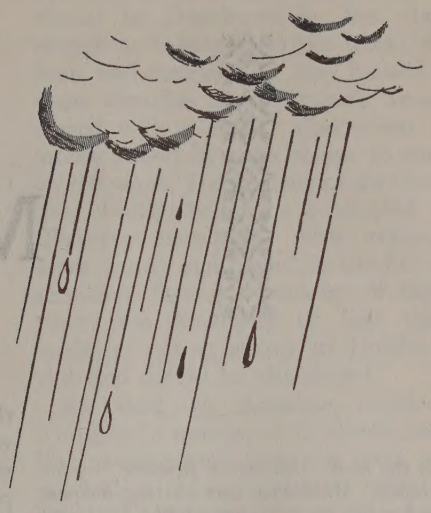
And also, let me say frankly, I rejoice in those who preach hard against sin and believe that Christians should be out and out for God. I do not define some terms as you do, but I believe in holiness; my heart seeks to be holy and I preach holy living with great earnestness. And I believe that in God's mercy my preaching does turn Christians to more hatred of sin and more clean living, more family altars, more soul-winning effort. At least that is what I desire.

So thank you for your letter and, of course, I will understand if some of my books do not fit in with what you think you can recommend. Meantime, pray for me and come to see us when you can.

In Jesus' name, yours,
John R. Rice

C. H. CAMPBELL
Pittsburgh, Pennsylvania

Times of Refreshing



Acts 3:19

WE WALK by faith and not by sight" (I Cor.5:7), and of course not by feeling. But there are times, as our topic suggests, when heartfelt, heaven-sent "showers of blessing" are a must!—this for our own benefit as well as for others.

The Holy Spirit in our lives is analogous to water in our bodies—and how admirably the two compare when we study the makeup of the human body and a born-again soul.

In a check with my family physician, I am informed that the water content of the body is 90 per cent when the body fluids are included.

Water is not a constant element; it evaporates easily. James gives a fitting definition of the body when he asks and answers the question, "What is your life? It is even a vapour" (4:14).

Jacob said that Reuben was "unstable as water" (Gen. 49:4).

The human body, instead of being a permanent construction, is constantly changing. Every seven years finds every cell torn down and rebuilt—we have renewed bodies you might say. The intake of water must be sufficient to maintain the body processes and aid in growth. When excess heat or exertion is encountered, moisture is lost through perspiration or evaporation, and there needs to be a refreshing—"a cup of cold water," "a draught from some cool spring."

The psalmist noted the analogue between water and the Holy Spirit—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." There must be more, much more of God in me than there is of myself! The saint cries out; "More, more, of Thee, O God," as well as the poor, thirsty, awakened sinner who does not have Him at all.

Just as water is an integral part of every cell and penetrates all the bones, fibers, muscles and organs of the body, so does God, the blessed Holy Spirit, fill and permeate our entire being, energizing and controlling the whole. Paul is positively emphatic when he says "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20), and "Christ is all and in all" (Col. 3:11).

However, man is not just a reservoir —filled, and that is all. He is a channel. There is a flow—ebb and high tide—thus "times of refreshing" (Acts 3:19). Jesus urged, "Come ye apart . . . and rest awhile" (Mark 6:31). We can be so busy giving out that, if we are not careful, we become dry in our own souls and must have "times of refreshing. . . from the presence of the Lord" (Acts 3:19).

A man who seriously lacks water is termed dehydrated. When the temperature of his body rises above normal —just a few degrees—he is burning with a fever, and the moisture of his body evaporates, leaving his body dry and parched. Poor sick humanity is burning up with the fever of sin and needs the water of life.

Dehydration gets into the church and many a professor is spiritually dehydrated. Jude describes them as "clouds . . . without water [useless, dry, forbidding], trees whose fruit withereth. . . twice dead, plucked up by the roots." The cause? Lack of water.

We might contend that a man "filled with the Spirit" has no more problems of lack of Him. Let us be reminded that the word *spirit* is defined as "a breath of vapor." As such it may easily and quickly subside and be lost. But even more pertinent to keeping the keen edge on one's experience is Timothy's admonition: "Stir up the gift of God which is in thee" (II Tim. 1:6). In other words, renew the supply. We determine our spiritual condition by our regular intake of the Water of Life.

When was man first consciously physically thirsty? Let's make a guess. Adam was driven out of Paradise and had to work in the hot sun, tilling the reluctant soil with a crude mattock, for the Word says: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). By mid-afternoon at least, he must have paused, mopped his brow, and cried out to Eve, "I'm so tired and hot. My lips and tongue are so dry —what is this? Why did we ever disobey God?" Perhaps Eve, sitting under a huge shade tree by the side of a spring of cool sparkling water, replied, "Stop a while and come down here and try a drink of this water." I can imagine Adam quickly responded, and drinking to his fill, felt like a new man. And then, stretching out in the cool shade, he observed: "I must do this often."

Just so it is in our labor in God's harvest field. Take time out for a tryst with the Good "Shepherd. . . beside the still water [where] he restoreth my soul" (Ps. 23:1-13). Such trysts are like miniature revivals and are absolutely essential so long as saints remain in their "earthly house of this tabernacle" (II Cor. 5:1).

Our dependence is upon Christ, the Water of Life—He does not act independent of our desires and longings, so we seek Him often for fresh infillings.

When and how often should these infillings occur? Paul gives us the answer: "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16).

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint—Isa. 31

Mistakes of Professors

From the book "Inheritance Restored" by M. L. Haney. Mr. Haney was a strong holiness preacher and an evangelist of The Methodist Episcopal Church.

WHILE IT is almost impossible to concentrate too much interest in attaining Bible holiness, it is easy to turn people from seeking it by making a hobby of some special leading peculiar to personal experience. The lack of wisdom to discriminate between a holy experience and some of its incidental results, has hindered the usefulness of some, and prevented the salvation of others. Many persons have had their attention directed to one particular difficulty in their way when seeking this grace. This may have come from human teaching, or it may have been the leading of the Holy Spirit. If the experience of others does not bear the same particular marks, they are at once alarmed about its genuineness.

One brother is convinced that he cannot attend a county fair and be a holy man; and he therefore concludes that no other man can be holy if he goes to the county fair. This brother's whole attention was probably so absorbed in the excitements of the fair, to the detriment of other and prior claims to his consideration, that the Lord has led him to separate himself entirely from any participation in such exercises. He must be true to his convictions; and, on proper occasions, it may be his duty to relate his conviction to his brethren. This will do him good, and others no harm. But when he insists that his convictions must control universal Christian experience, that is another question.

Mr. Wesley attended these great assemblies, and urged his ministers to do so, that they might have the opportunity of preaching the gospel of Christ to the multitudes assembled. Whether the immoral and wicked practices which have, of late years, been interwoven with these occasions are a complete barrier to the presence of Christians, is a question about which good men entertain different opinions. Personally, the writer has been conscientiously hindered from attending fairs for many years; but he would not dare to unchristianize brethren who do attend them. The united Christian power of this whole country should be thrown against these evils which have been introduced, till they are withdrawn; but fairs, when properly conducted, are of great advantage to the enterprise and success of any country. Holiness teachers who indiscriminately attack these legitimate exhibitions of a country's products and unchristianize those who attend them, will greatly embarrass their own usefulness, and do great damage to the cause of Christ. Let persistent opposition be rendered to all that is wrong, connected with them. Let all whose convictions thus direct, stay away and on suitable occasions testify to the Lord's leadings with them. Let those who have no such convictions lay the whole matter before God and obey the best light they can get. Let the moral tone of the church be brought where such practices cannot be persisted in; but he who thinks this can be accomplished by unceasing harangues on the evils of fairs, and uncharitable attacks on the motives of those who attend them, will at last find his course a mistake, and the effort of his life a failure.

Other questions, of like character, are continually presented to us. Church suppers, sociables, festivals, and the whole question of entertainments, pure or impure. With a wisdom surpassing human understanding, Satan has intermingled the evil with the good so skillfully that it is difficult at times to determine just where the good ends, and where the evil begins. Social influence is a great power for good, and he who ignores it, or fails to use it as God designs, will find his usefulness greatly circumscribed. There is a great need of profounder fellowship among Christians; and that a familiar interchange of thought and feeling among men is legitimate and from God, none can doubt.

The purest and most perfect social benefits should result from holy love. God has ordained social intercourse as a means by which His joy in us may be increased, and our usefulness enlarged. That our social faculties should be sanctified and used for God, is just as plain as that our bodies should be thus used. That the use of these powers should be abandoned by the Christian, because they have been perverted by sin, is a devilish delusion. Our social powers are among our best gifts from God; and it is the office work of grace, not to destroy, but to purify and regulate them. Even infants are pleased with each other's company, and the joy of children, in association, is beyond expression. In after years Satan often succeeds in turning these powers into impure channels, and they are used with fatal consequences in the pathway to inebriety; and many a noble soul is thus swept resistlessly forward into ruin. Multitudes of dashing, jolly boys are led step by step, by perverted social influences, from a pure beginning, into vice in almost every form. Because of the greatness of this power for evil, when perverted, many holy persons have felt compelled to withdraw themselves from social intercourse altogether. Hence, there are blessed men who were full of sprightliness and force before they were sanctified, who are now unsocial, and sombre, and a trial to others, in every company they meet. *Is this of God?*

But few persons have had the privilege of as extended association with holiness people as myself; and, before I die, I must record my judgment, that in many places, we fail to secure the results that God designs, because we are wanting in friendly intercourse.

# of Holiness

M. L. HANEY

There must be familiar association with the people we would save. Neighbor should visit with neighbor; friend with friend. We should eat and drink with each other, and spend an hour in friendly conversation; not for purposes of gossip, nor foolish talking, nor to engage in play; but for mutual benefit in friendly, religious communion.

There is a wide range to social conversation within the limits of right and holiness, if we determine to glorify God, and help our neighbor. The holiness river has many tributaries; and it is blessed to open a conversation on some subject that interests your unsaved friend till you can enlist his feelings, and then lead him and the subject to Christ. Perfect love to God, and loving our neighbor as ourselves, must bring us nearer to Him, and unite us more closely to our fellow men. Brother, get your social faculties sanctified, and use them for Christ.

Church suppers, festivals, church fairs, Christian card parties, and Christian dances, have all been united by satanic art. The unspiritual element which controls them, and the impurity resulting from them, indicate to holy men their satanic origin.

There ought to be real Christian festivals. There ought to be real Christian suppers. If we are so defiled that a few Christian men and women cannot eat together without corrupting themselves, it is time we gave up the fight and let Satan have his way. There was much more sociability when the church was purer than there is now. God has commanded that his servants should meet in social fellowship. (Gen. 19:3; 21:8; Ex. 5:1; 12:14; Lev. 23:39-41; I Kings 8:2; Hosea 12:9).

The Lord Jesus and His disciples were accustomed to attend these feasts. (Luke 14:7-11; 15:2; John 2:1-11; 5:1; 7:2, 8-11; 12:2, 12, 20; Acts 18:20, 21).

It is not prohibited in the Scriptures. Instead of forbidding it, counsel is given to those who thus assemble by the Lord Jesus and St. Paul, thereby encouraging the practice. (Luke 14:12-17; John 8:8; I Cor. 10:26-33). In this last Scripture, Christians are authorized to attend a feast, even among unbelievers, and are counseled as to their conduct while there.

We find no reason in revelation, or in experience, which should drive us to our present extreme in reference to social intercourse. It has begotten an increase of selfishness, and lessened our love for each other. It has well nigh driven Christian hospitality out of the world. Satan knows that if he can shut up each family to its own interests alone and cut the social cords with which God has bound men together, he will thus diminish the inheritance of love and widen the reign of selfishness and enmity. To this end, he has perverted this divinely appointed means, as he has the pulpit, the press, and the power of song, from its original design, that he might deprive the people of God of this power for good. Hence, churches that have lost the spirit of benevolence, and have no heart to give of their money for God's service, have introduced the tables of the money changers into their Christian feasts, and turned them into seasons of revelry and folly. In so doing, they have supplanted Christian benevolence by cupidity, and exchanged the lofty motives of the Gospel for truckling appeals to sensual appetites. They have lowered the standard of Christian honesty and morality, by resorting to trickery, fish-ponds, grab-bags, and lotteries; and made the house of God a place of merchandise. For such proceedings we have no apology, but a heart full of regrets. The Lord be gracious to His erring ministers and people.

Rev. J. A. Wood says of fairs, festivals, tableaux, and theatricals, as a means of raising money for church purposes: "They are decidedly wrong, and a disgrace to Christianity. Modern religious theatres, fairs and festivals, with their whole programme of grab-bags, post-offices, fish-ponds, lotteries, games, and dancing, under a church sanction, are a shame and a curse, and should be abandoned by the whole church as belonging to the world, the flesh, and the devil. It may be said of many churches in this regard, 'Ye are cursed with a curse.' God wants no money raised by such means to carry on His work. The finances of the Christian church should be conducted on Christian principles, with common sense, purity and honor. A careful observation, during a ministry of thirty years, has convinced us that these modes of raising money are fruitful of evil, and should be abandoned."

But shall we, therefore, decide it wrong for a number of Christian families, at appointed times, to meet and eat and drink together, and enjoy an hour in deepening mutual fellowship by the interchange of thought and friendly greetings? Is it, therefore, inconsistent with holiness or the Word of God, that a whole society of Christians, rich and poor, should meet annually, or oftener, to break bread together, and cultivate holy friendship, and draw nearer to God? Would to God the Christian world had today, love enough to restore the feasts of charity characteristic of Christianity in its purest age. (II Pet. 2:13; Jude 12)

The above instances are given to represent all entertainments of kindred character, with the hope that more attention will be given to separating the pure from the impure, and to aid the reader in exercising a New Testament charity. It is also, in every instance, a damage to the cause of holiness, to make harsh and unwarrantable attacks upon our fellow Christians, for doing what to them, seems innocent and right.

A body of Christians have labored long and earnestly, to gather from the streets and alleys of the city, a number of poverty-stricken children, and form them into a Sabbath school, and teach them God's word. After thought and consultation, the wisest and best of the teachers conclude that a day spent in a grove, with these little ones, would increase their love for the Sabbath school. Articles of food, which their parents cannot furnish, are prepared by loving hands, and loving hearts make preparation to amuse and make glad hearts of those whom sin has saddened. Under the care of teachers and parents, this company of children pass the day in a Christian picnic, and nothing immoral or sinful is indulged. "But my conscience is opposed to picnics, good, bad, and indifferent;" so it becomes my duty to unchristianize all these labor-

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Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

Out of Deep Sorrow

A New Church Is Born

THE BIRTH of a church is always painful! This is especially true of the Allen Mitchell Memorial Church organized in Spartanburg, South Carolina, September 17. The vision for such a church was conceived in an hour of shock and sorrow resulting in the death of our only son, a ministerial student at Marion College, in an automobile accident on June 28, 1960. Our family requested that in lieu of floral offerings, contributions be made to church extension. Many friends responded and to date a total of $2,899.51 has been received.

The Executive Board of the Board of Administration, feeling that South Carolina—Allen's home conference—was the logical place for such a church, directed these funds to this purpose. The South Carolina Conference responded heroically to this challenge both financially and in practical planning.

The burden for another church in Spartanburg gripped the hearts of a number of the faithful members of the First Church. This fact was communicated to the conference president, K. W. Johnston. The Board of Church Extension and Evangelism carefully developed plans to launch this work at the rise of the 1961-62 conference session. Dr. Harold K. Sheets, denominational representative, presented this project on the church extension night. Approximately $2400 was received. Rally Day was designated as a time to receive additional contributions.

A well-located site, adequate for church and parsonage buildings, was purchased in the Knollwood section of southwestern Spartanburg. Rev. Bob French, graduate of Asbury Seminary, was appointed pastor. The following account of the organizational meeting was taken from the *South Carolina Challenger*.

"Rev. Virgil A. Mitchell, Secretary of Church Extension, was the speaker for the service which saw the organization of the new Allen Mitchell Memorial Wesleyan Methodist Church in Spartanburg.

"The church was organized with 18 full members and four junior members on the occasion which took place at 3 p.m. Sunday, September 17, in the First Wesleyan Methodist Church in Spartanburg.

"Rev. L. W. Barbee, pastor of the mother church, led in the Scripture reading and in prayer. The quartet from the First Church sang, 'O Holy Day of Pentecost.' Mr. J. C. Rodgers was in charge of the music.

"The group which took the covenant of church membership was declared a Wesleyan Methodist Church by the conference president, Rev. Karl W. Johnston. This moment was a moving climax to the service which was made impressive by the anointing of the Holy Spirit.

"Brother Mitchell used as his text Acts 20:28. He emphasized the cost to God in sacrificing His own Son to purchase the Church. He then noted the cost involved in this venture of church extension in Spartanburg. He mentioned the death of Allen out of which had risen new life in this church extension effort. Also mentioned was the financial sacrifice of those who had contributed to the memorial and to conference funds, and he drew attention to the cost to the First Church in Spartanburg in supplying most of the members to launch the work.

"After calling attention to the need for steadfastness in the face of trials which would arise, he charged the new church to maintain its first love above all else.

"Special tribute was paid to the memory of Allen Mitchell by the pastor of the pioneer church, Bob French. The church is being dedicated in memory of Allen who had intended to enter the ministry, but was killed in an automobile accident last summer.

"After the church had formally been accepted into the conference, and while the members were gathered around the altar, the audience stood and sang, 'Faith of Our Fathers.' Rev. C. T. Bryant, vice president of the conference, prayed the benediction."

Mr. Calvin Summey drew the building plans as his contribution to this project. An L-shaped building has been designed. The auditorium will be 42' x 80' and the "L" or educational unit will be 32' x 71'. The educational unit is now under construction and will provide living quarters for the pastor, rest room facilities, six classrooms and a temporary auditorium 28' x 32' with folding doors providing additional auditorium space. The sanctuary will be erected later.

This new work is off to a good start. Four of the 18 members received were on profession of faith. Every week new people are attending the services which are being held in the basement of the First Federal Savings and Loan building. Attendance, Sunday, October 4, was 67. Let earnest prayer ascend for this new work.

NEWS-O-GRAMS

The new church in Lexington, Kentucky, for which the WMS Self-Denial Offering was received, is now under construction. A total of $11,235.50 has been received to date for this project. An organization will be effected at the end of the present conference year.

A second church in Phoenix, Arizona, is in the planning stage.

The Baltimore (Maryland) church has responded to the call of a mother-church relationship to the new work at Silver Spring.

The Michigan Conference is beginning a new work in Spring Lake. The congregation is growing and looks to organization in the near future.

Champlain Conference Missionary conventions, December 1-3, are in the schedule for Executive Secretary Virgil A. Mitchell.

Need of Student Aid

WILBER T. DAYTON
Wilmore, Kentucky

THE THEOLOGICAL SEMINARY holds a somewhat unique place in American education. It is a graduate professional program of study comparable to law, medicine, and other professions. Yet it does not offer the financial inducements and reimbursements common to the other professions. The graduate of the seminary may be ordained in the same group with those who have not graduated from high school. And his salary and position may or may not exceed that which he could have claimed with three, seven, or even ten less years of expensive schooling. Too many other factors supercede the financial in his vocation.

Then why does he go to seminary? Perhaps for many reasons. But basically because he feels he should. He owes it to God and the church to be as well-trained and as effective as he can. If four or more years of graduate training are necessary to dispense pills, and three to investigate title to property, he feels that no effort is too great for effective service to God.

The Church's Responsibility

Who should pay the bills? Churches that require seminary graduation of their ministry try to make it financially possible. Traditionally, churches have not only built the seminaries and endowed them, but they have also made grants that cover much of the expense of the education. With modern soaring costs and the necessity of passing on more of the burden to the student, various devices have been used such as student pastorates, assistantships, religious-education work, youth leadership. Our denomination does not require seminary. Nor have we invested a couple of million dollars in building a seminary. Nor have we assumed the heavy operating budget of such an institution. Nor are we so situated as to offer proper self-support for the students. There is, however, one thing the church can and should do. It can bear some small portion of the burden of our seminary students by direct student aid.

The Student's Need

There are other reasons why the church should give aid to seminary students. All things being equal, they are in special need of such aid. All have already undergone the expense of a college education. If there have been savings, they are now depleted. If there are debts, the burden will increase. Seminary training comes at a later stage of life when responsibilities are greater. A higher percentage of seminary students are married and have families. This is increasingly so with the lowering age of marriage.

Then the seminary program of study is more intensive and demanding than is generally true in college. It is so absorbing that one is surprised that the students are able to achieve as much self-help as they do. Competition is keen and there is the opportunity of a lifetime to learn the things that are needed. It is very demanding for the conscientious student.

And, finally, the employment situation in the Wilmore area is not particularly favorable. There are more students and fewer industries than in most areas. These items add up to student pressure and to church responsibility. Obviously, the church cannot assume the whole load. But she can help with student aid.

Benefit to the Church

This brings us back to the reason why the student subjects himself (and perhaps his family) to the financial and other strains of obtaining a seminary education. It is not for himself. It is for the church. There may have been a time, during the period of the church's indifference, when some Wesleyan Methodist seminary students could have been looking for greener pastures or more congenial surroundings. But it would be hard to accuse the recent students. All five 1961 Wesleyan graduates are serving Wesleyan churches except one. And he serves us all at Headquarters in the Sunday School Department. The same is true of the 1960 graduates. The only one not serving in a Wesleyan pastorate is doing further study preparatory to returning home to the Orient. The loyalty and morale of the students have improved with the interest the church has shown. And it is reasonable to believe that the trend will continue.

Wesleyan Methodists profit by the decade of previous experience that the Free Methodists have had with a Foundation at Asbury Theological Seminary. Before their Foundation, the Free Methodist lost many potential leaders to other denominations through graduate theological study. Since then, there has been practically a complete remedy of this situation. And achievement statistics in the conferences regularly show a wide margin of benefit to the church as a result of seminary training. This is not only in the production of conference and denominational leaders. It is also in winning souls and in building local churches. A seminary education will not solve all problems but in most cases it will help a person make better use of whatever else he has for God and the church. In the last analysis, it is the church that profits.

Our church has been slow recognizing and appreciating those who have gone to seminary. The pressure has come from the young people themselves. They paved the way. Now the church does recognize and appreciate the seminarians. A Foundation agreement has been worked out for cooperation with Asbury Theological Seminary. The demand for graduates has increased. We could place several times the present number. The next logical step is to do something tangible and systematic in student aid. Let those who benefit help pay.

* * *

Lesson for November 26

God's Word at Ephesus

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 19:8-10; 20:17-21; 25-27.

Golden Text: My word. . . shall not return unto me void, but it shall accomplish that which I please. Isaiah 55:11.

M	God's Word at Ephesus.	Acts 19:8-10; 20:17-21, 25-27
T	Demetrius, the Silversmith.	Acts 19:21-28
W	Diana of the Ephesians.	Acts 19:29-34
T	A Town Clerk Makes Peace	Acts 19:35-41
F	Eutychus Raised Up.	Acts 20:1-12
S	Paul's Overseers.	Acts 20:28-38
S	Paul Warned to Turn Back.	Acts 21:10-15

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Religious News

Tax-Free Business Activity in 'Religious Clothing'

Should churches be taxed on business profits?

According to the October 13 issue of *Christianity Today* a leading interdenominational bi-weekly magazine, tax officials and many church leaders feel, "Something has to give."

"Churches own radio stations, hotels, office buildings, parking lots, bakeries, warehouses," he added, "Yet pay no property tax, no federal income taxes, even if they derive profits from these unrelated business enterprises."

The article quoted Dr. Eugene Carson Blake, former president of the National Council of Churches, as stating: "In view of their favored tax positions, with reasonably prudent management, America's churches ought to be able to control the whole economy of the Nation within the predictable future."

A prominent Lutheran from Washington, D. C., the Reverend Robert E. Van Deusen, summarizes: "While we . . . insist upon tax exemption for our exclusively religious activities, we should willingly pay our share of taxes when we get into profitable businesses, and thus 'render unto Caesar the things that are Ceasar's, and unto God the things that are God's.'"

Dr. Helen Kim Resigns

One of Asia's leading women, Dr. Helen Kim, has resigned as president of Ewha Women's University in Seoul, Korea, which, with 8,000 students, is believed to be the largest women's school in the world. In her place, the Ewha board of trustees has elected another Kim, Miss Ok-gill Kim, as president. She was director of school affairs and had served on the staff for 15 years. Dr. Kim's resignation came in the wake of a regulation by South Korea's new military regime requiring that all persons 60 years old and older resign as school leaders and teachers. Dr. Kim is 63.

Reports from Cuba Are Contradictory, But Mission Work Continues

ST. PETERSBURG, Fla. (CNS)—Reports from their workers in Cuba are contradictory, but the work of the church is going on in that country, according to Dr. Sidney Correll, director of the United World Mission which has headquarters here.

"On the one hand," Dr. Correll says, "We have word of Cuban evangelists having large crowds with hundreds being saved and on the other hand there is evidence of growing pressure on the Protestant churches."

One example was given of a Cuban church which was decorated with revolutionary slogans and pictures by followers of Castro for a political meeting. When the pastor took these party emblems down for the next Sunday's services he was sternly questioned for his political attitude. Since then they have stayed on the walls. Other reports tell of militia men sitting in the pews during services and taking in all that is said from the pulpit.

Though many church schools in Cuba have been taken over by Castro, the United World Mission school which teaches only theological subjects was not expropriated and continues to train workers. This mission has also been able to continue its daily radio program and the weekly prison work. All of its forty national workers are also continuing at their posts.

Perhaps the best analysis of the Cuban situation was made by a Southern Baptist leader who just returned from there and stated, "Never was the door to the gospel in Cuba wider open and at the same closer shut."

Bible Society Offers Booklet for Christmas Eve Observance

Several million reprints of passages from the first and second chapters of Luke are being distributed by the American Bible Society again this year. They tell of the birth and childhood of Jesus and are printed in large type in attractive, colorful booklets, small enough to enclose with Christmas cards and letters.

Titled "Unto You . . . A Saviour," the booklets are available from the Bible Society in the King James or the Revised Standard Version in English, or in the new Reina-Valera version in Spanish. The price is a nominal $3 per hundred. Through press, radio and television, the Society is offering to send a single copy free to everyone who requests it.

"We hope every church will use these Christmas Portions this year," says Dr. Arthur P. Whitney, Executive Secretary of the Society. "Placing one of them in every home is one of the best ways I know to call attention to the Christ who so often is forgotten in the secular celebration of His birthday. Christmas will be a truly religious holiday for families who begin its observance by reading the beautiful Bible story out loud together in their own homes."

The Society offers to send quantities of the booklets free to hospitals, prisons, nursing homes, YMCA's, YWCA's and other institutions which are not able to pay for them from their budgets and cannot find a church or individual to donate them.

The address of the American Bible Society is 450 Park Ave., New York 22, New York.

American Bible Society Pledges Low Cost Scriptures

"The Word of God can redeem our nation and the world. For it to do so we must help the Bible speak to the minds and hearts of millions of new readers—those who have never known it, as well as those who have neglected it.

"Within the sound of your church bell are some of America's Bibleless people. They include the indifferent, those who think and pray in a language other than English, the blind, people with failing eyesight, many who are in nursing homes, hospitals, jails and other institutions. The heart of the nation includes the hearts of even the least of these. The American Bible Society will help you supply Scriptures for each one."

Because they are intended for the widest possible use in missionary and evangelistic efforts, the Society prices its Scriptures below the actual cost of production and distribution. In case of unusual need, the Society offers to provide Scriptures free, so far as its budget permits.

Other helps available from the Society include a Bible Book Club Plan, leaflets to encourage Bible-reading, motion pictures, a filmstrip, posters and picture booklets.

Extra copies of the leaflet, titled "How Your Bible Society Can Help Your Church," are available from NAE regional offices.

Russian Court Convicts Four Pentecostal Leaders

MOSCOW (EP)—A court in Chelyabinsk, in Russia's Ural Mountain region, has convicted four Russian-born Pentecostal laymen of spreading teachings and engaging in activities "of a character hostile to humanity."

Moscow Radio reported the incident, naming the men as Wilhelm Frieden, Johannes Buller, Erich Schilling and Heinrick Dick.

Witnesses reportedly told the court that infectious diseases were spread among followers of the Pentecostalists as a result of their religious practices.

An alleged medical expert stated that he had investigated numerous cases of mental diseases caused by the "religious fanaticism" of the group.

During the trial, the station said, the court ordered the children of the accused men to be removed from parental control and handed over to state educational authorities for "retraining."

Gideon Bibles Earmarked for Trinidad Police

TRINIDAD (EP)—Each officer of Trinidad's 2,000-member police force will receive a copy of the Scriptures, under a new distribution plan begun here by the Gideons. The zealous Trinidad Camp of the Gideons plans also to place Bibles and Testaments in prisons, reform schools, hospitals and hotels.

Israeli Rabbi Takes International Bible Contest Award

JERUSALEM (EP)—In a dramatic race to the finish, a Yemenite Rabbi Yihyeh Alsheikh won first place in the Second International Bible Contest.

His closest contender was Senora Yolanda Da Silva, Brazilian Adventist pastor's wife and mother of four who narrowly missed the top prize.

The crucial question that toppled the Brazilian lady was one calling for the two finalists to name seven Biblical verses mentioning the exile or return of the Israelites.

But although Senora Da Silva lost the top prize, she did receive a silver medal for taking second place and a kiss from Israeli Premier Ben-Burion while a band played the Brazilian national anthem in her honor.

Open First Child Evangelism Institute in Ruanda-Urundi

USUMBURA, Ruanda-Urundi (EP) — A four-week Institute sponsored by Child Evangelism Fellowship International brought together 49 students representing 12 different missions and several tribes to this first-of-its-kind school.

Classes were conducted in three different languages: Swahli, Kirundi and French. Nine new translations of Child Evangelism Fellowship textbooks, four in Kirundi and five in Swahili, were completed during the past year for use in the Institute.

'Ben Hur' Viewers Get Tracts

COLOMBO, Ceylon (EP)—"Ben Hur," the Hollywood film version of the book by Lew Wallace, is being shown in major cinema houses of Ceylon. Seizing this opportunity, the Evangelical Literature Fellowship of Ceylon printed 50,000 trilingual tracts giving the

unusual conversion of the book's author, and presenting the way of salvation. Written in Sinhalese, Tamil and English, the tract is being distributed at each showing of the film. The original printing proved insufficient and a second printing had to be run. Scores of people have made inquiries regarding the Gospel as a result of reading the tract.

Philippines To Get First Protestant Theological Society

MANILA, Philippines (EP)—A group of Filipino ministers and American seminary professors plan to open the first Protestant theological society Oct. 30.

To be known as the Philippine Theological Society, the organization will foster ecumenical encounter and discussion among Christains, keep members informed about trends in Christian thought, encourage creative theological study, and initiate and support the study of theological issues in the Philippines.

D. C. Law: Clergymen Need Not Reveal Confidences

WASHINGTON, D. C. (EP)—President Kennedy has signed into law a new measure which prohibits examination in District of Columbia courts of any minister of religion in connection with any communication made to him in his professional capacity.

The Congressional measure, which grants specific exemption to ministers similar to that enjoyed by attorneys and physicians, ends a controversy which began when a minister was examined in a District court in connection with a divorce case.

It does not require that the communication be made in the form of a confession or in the exercise of required religious practices, but specifies that any communication made to a minister in his "professional capacity" should be exempt.

Inter-Varsity Board Welcomes New Leader

CHICAGO (EP)—Charles H. Troutman was welcomed as the new general director of the Inter-Varsity Christian Fellowship in the annual meeting of the board of the national student work. The national organization will sponsor an international student missionary convention on the campus of the University of Illinois, Urbana, during the Christmas holidays (Dec. 27-31) to show the need of world evangelism.

Mr. Troutman assumed the leadership of Inter-Varsity in August after serving eight years in a similar capacity with a related student work in Australia. A graduate of Wheaton College (Ill.), he was one of the first staff workers for Inter-Varsity in this country.

Code for Little Rock Police —From Deuteronomy

LITTLE ROCK, Ark. (EP)—The first rule of conduct in the new code of ethics for the Little Rock Police Department is a slight paraphrase of an Old Testament admonition on passing judgment (Deut. 16:18, 19).

The police rule reads:". . . and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not be partial to persons, neither take a gift."

In its paraphrase Little Rock has used the phrase "thou shalt not be partial to persons" for the original reference of "thou shalt not respect persons."

The code also includes a long list of "do's and don'ts" covering situations a policeman may face on duty and what is expected of him while off duty.

Former Baptist Missionary Named Peace Corps' Deputy Director

WASHINGTON, D. C. (EP)—President Kennedy has announced the appointment of Dr. Paul F. Geren, a former Baptist missionary and educator, as deputy director of the Peace Corps. He will be second in command under Peace Corps Director R. Sargent Shriver. Dr. Geren, executive vice-president of Baylor University, Waco, Tex., a Southern Baptist institution, from 1956 to 1958, has been serving in the State Department as deputy director of the Office of International Finance and Development.

Texas-Style Gift for Baylor: A City Block!

WACO, Tex. (EP)—Nearly an entire city block in downtown Dallas has been given to Baylor University here in what will eventually become the largest gift in the Baptist school's 116-year history.

A trust established in honor of Dallas insurance executive Carr P. Collins will handle the transaction and give Baylor ownership of the multi-million dollar development.

Sanger-Harris department store had announced plans for a sprawling building and parking garage on the property. The Carr P. Collins Trust will lease the building to Sanger-Harris, with proceeds going to Baylor University.

Sanger-Harris has signed a lease agreement for a 25-year period with options running through 99 years. Ultimately, both property and the building will be owned by Baylor.

New Quarters for Trinity Seminary

On September 3 Trinity Seminary moved into a new 79-acre campus at Brannockburn, near Deerfield, Ill. Trinity College, also sponsored by the Evangelical Free Church of America, will relocate from its present site on Chicago's northwest side within the next two or three years.

The new campus is the former Sunset estate owned by Richard E. Welch. The 16-room main residence is being remodeled for use by the seminarians. A $3 million expansion program will develop facilities for the college.

Trinity Seminary and Trinity College have 330 students this academic year.—(EP)

Enrollment Record at Nazarene Colleges

The eight Nazarene liberal arts colleges (six in the United States) and a seminary have a record enrollment of 5,361 students this fall. This is an increase of 5.6 per cent.

Enrollments at the six colleges in the United States are: Pasadena (Calif.) 1,119; Olivet, Kankakee (Ill.) 1,093; Bethany, (Okla.) 965; Eastern, Wollaston (Mass.) 834; Northwest, Nampa (Idaho) 662; Trevecca, Nashville (Tenn.) 465.

Other colleges are in Winnipeg, Canada, and Manchester, England. The seminary is in Kansas City, Missouri.—(EP)

Ruling Permits Bus Service in Louisiana

LAKE CHARLES, La. (BP)—The Louisiana state attorney general has held that local school boards may provide school bus service to private school students, including those at parochial schools. The ruling applied to students who live more than one mile from their schools.

Baptists interpret such assistance at taxpayer expense as violating church-state separation. Louisiana Baptists are paying the bill for transporting students to Acadia Baptist Academy, a high school in Eunice, La. The church in New Orleans operating a Baptist parochial school furnishes its own transportation.

While courts may hold that such use of tax monies is of assistance to pupils only, it clearly provides indirect assistance to the schools themselves in saving them thousands of dollars which otherwise they would have to provide to supply transporation. . . .

Objecting To Studies, Mennonites Quit Schools

LANCASTER, Pa. (EP)—Sixty-three Mennonite pupils from the first to the sixth grades were pulled out of two modern public schools in East Earl Township allegedly because of "too much atheism" in the schools.

The children, all from conservative Mennonite families, have been transferred to two private one-room schools on nearby farms set up by sect members.

Secular Journalists also Serve Christian Purpose

ZURICH, Switzerland (EP)—A person has as much chance to be a Christian-motivated journalist on a secular paper as on a religious publication, says Dr. Ernest Bieri, editor of *Neue Zurcher Zeitung* addressing journalists at the European Circle for Evangelical Information. "A church journal is not more 'Christian' than a political daily. A journalist with the religious press is not, because of this position, a better Christian than the man who writes police court reports or strong political articles." He told the group that "the calling of the journalist, reporting and interpreting the news, is much like that of the pastor. . . ."

Revival in Rome

SPRINGFIELD, Mo.—The Assemblies of God has recently completed an unprecedented city-wide evangelistic revival in Rome, Italy, the first to be held in the modern history of the ancient city.

"The entire city was stirred," according to observers. Newsreel cameramen photographed highlights of the services. As a result, motion pictures of the campaign were shown in theaters of Rome and all over Italy. Daily newspapers carried stories of the unprecedented effort.

In addition to hundreds who publicly professed conversion, others testified to receiving miracles of healing.

More than 100,000 copies of the Gospel of St. John and Bible courses for converts were distributed to persons attending the services. Assemblies of God ministers in the area report increased attendance in churches since the campaign began.

"If I Were a Dollar"

"If I were a dollar bill I'd pray that my boss would take me to church some Sunday and leave me there on that little plate with the velvet cushion which the usher passes around. I think I'd feel so kind of important among the pennies and nickels. I'd like to look up at a preacher for a change."

Long Shoals Church, Lincolnton, N. C.

I Was Reading (*from page* 3)

for the fall, replacing the old plan of guest speakers. According to a Baptist Press release, the pastors, meeting in regular sessions, will be divided into six study groups, each to study intensively a particular problem. These groups will then report their findings and recommendations. To the Editor, this is a wholesome change and makes sense.

● a rather disturbing news release from the National Methodist Student Conference, which was attended by more than 3000 delegates. There was a call for a weekly observance of Communion in the churches and for training church members to understand their faith. Then this disturbing quotation: "The arts were a major emphasis of the meeting. Eight art forms were featured—drama, music, dance, painting and sculpture, photography, architecture, films, and poetry." One wonders what Saint Paul might have said to the group.

● in the September 14 issue of *Gospel Banner* that "a high honor came to seventeen-year-old Stanley Reilly of Elkhart, Indiana, this summer when he was chosen Best Boy Preacher in America at the annual international convention of Youth for Christ at Winona Lake, Indiana. A member of Beulah United Missionary Church, he is the oldest of the three sons of Rev. Richard S. Reilly, Foreign Secretary of the United Missionary Church."

● about the "Resources of Older Persons," the title of a guest editorial appearing in the September 12 issue of *The Mennonite,* a highly valued exchange periodical. "Vigorous protests are being raised in many quarters against our present practice of automatically retiring people at age 65 and in effect placing them in discard like an outworn garment. Actually, there may be a great deal of good wear left in most 'discarded' individuals. . . . Not every older person has retained at age 65 the physical strength and mental vigor and resilience to occupy a position of major responsibility, but . . . many older persons can serve effectively many years after they reach this age. . . . They should plan in advance how they may continue to serve usefully in the later years of their life."

● a featured news story in the September 17 issue of *The Register,* America's national Catholic newspaper. Bishop Edward E. Swanstrom observed that "the new foreign aid bill signed into law by President Kennedy marks a historic development in the collaboration of voluntary agencies and the U.S. government. Specifying that the international Cooperation Administration and its foreign aid missions use the facilities of voluntary agencies in their problems, the law declares: 'It is the sense of Congress that the President, in furthering the purposes of this act, shall use to the maximum extent practicable the services and facilities of voluntary, non-profit organizations registered with, and approved by, the advisory Committee on Voluntary Foreign Aid.'" It is well known that the Roman Catholic Church has distributed much surplus food and supplies to many millions of persons around the world, food and supplies furnished largely by the government at taxpayers' expense. None of this distribution is resented, but it seems important to us that those receiving this aid should clearly understand that such supplies are the gift of the American people and not of the distributing agency, whatever group that might be.

Tears of Blood

(*from page* 5)

to stir up someone to be more earnest to win souls, so this tragic death will not have been entirely in vain. I wish I could put my anguished feelings on paper Let's not think so much of our earthly treasures. We cannot keep them. Time is fleeting. Eternity is coming fast. Let's lay up treasures in heaven by pulling souls out of the fire, so even this tragedy may be the means of someone else obtaining what she missed.

Somebody please go and warn the rich man's five brothers—or any other son or daughter of Adam will do, whether old or young, rich or poor, red, yellow, black or white, near or far, agreeable or disagreeable. Give out tracts; take people to church if there is a live, spiritual one near, and if not, pray with them yourself, if circumstances allow, and get them to pray. Especially pray for them. Get the burden on your heart. God can use your weakness, if it is the best you have.

When our two girls were young, I took them with me to visit a sick, part-Indian neighbor. She and her husband doth drank, but we were friends. They had a flock of lovely children. Although very poor at praying in public, I did my best, and the girls prayed in their childish way. After we were gone, the woman was evidently inspired by our simple petitions, deciding she could do that well, she prayed through and found God. She has lived for Him since, taught a class in Sunday school, and reared her children to be respectable citizens. We had no strength to give, so gave our weakness and God used it (I Cor. 1:27-29).

Seek for a fresh anointing. Keep good tracts on hand. Speak to every one you can about his soul. If every Christian would win but one soul a year and they in turn did the same, the entire population of the globe would be converted within a generation. Figure it out for yourself.

The Sunday-school teacher who failed to invite the bad boy to her class, thinking he was incorrigible, repented too late when he subsequently founded the Mormon religion.

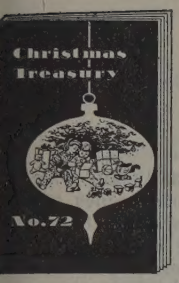
Hasten with the gospel to the lost of earth,
To the homes and highways, everywhere there's dearth,
Oh they're rushing hellward, is there none to save?
Is there none to snatch them from a gaping grave?

Mistakes of Professors of Holiness

(*from page* 9)

ers, and denounce their efforts as unchristian and wicked. Would it not be well for me to search the Scriptures, and learn whether God forbids such service or not? Had I not better inquire whether Jesus ever dined in the woods, with a great company of men, and women, and children? Why should the liberties of my brethren be judged of by my conscience? (I Cor. 10:29)

That a Sabbath-school picnic may be conducted in a sinful way, none will doubt; but that such occasions, wisely controlled, are necessarily wrong, we deny. God has ordained that children shall play, and he who undertakes to counteract this order will neither glorify God, nor advance His cause, by so doing. The effort to put children under the restraints which belong to mature years, is a foolish perversion of the Gospel of Christ. The sobrieties of riper years are as wrong for children, as are the plays of childhood for mature years. "When I was a child, I spake as a child, I understood as a child; I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11). That which is innocent in children, and pleasing to God, would be sinful in persons of riper years. Hence, the amusements and recreation necessary to the life of a child, must be put away in manhood. When Christians of mature years are compelled to seek happiness in the amusements appropriate to childhood, it indicates that Christ is to them a failure, or that they do not know Him. Again, I must record my convictions against an indiscriminate attack upon innocent pleasures, because they may have been perverted and wrongly used. A morbid tendency to condemn that which God does not condemn, and to disallow that which He allows, may be numbered with the mistakes of holiness people.



CHRISTMAS TREASURY No. 72

This booklet contains material for worship services, recitations, exercises, songs, acrostics, pageants, plays and decorating suggestions. It has the material listed under three categories, primary, junior and senior. **Price 40c per copy**

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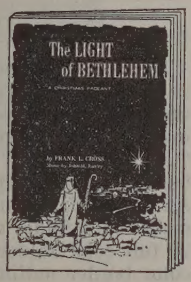
Full-color front and back covers designed for framing.

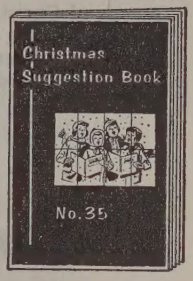
Featuring bold, easy-to-read numerals. Four-color painting by noted artist. Choice Scripture texts. Guide to daily Bible reading and meditation. Prayer-meeting text and lesson. Sunday-school lesson and requirements in memory verse selections. Moon phases, flowers and birthstones information. A daily reminder of God's unfailing source of strength and assurance for each new day.

Single copy 45c; 3 copies $1.25
12 copies $4.50; 25 copies $7.75
50 copies $15.00; 100 copies $27.00



THE LIGHT OF BETHLEHEM

A Christmas pageant concerning the story of the birth of Christ written by Frank L. Cross. **Price per copy 40c**



CHRISTMAS SUGGESTION BOOK No. 35

Another Lorenz booklet of recitations and exercises. It contains songs, recitations, exercises, drill, acrostics, pantomimes, pageants, and decorating suggestions. **Price 40c per copy**

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Each set comes in an attractive, brightly colored gift box. The box measures 13¾" x 8¼" x 1⅛" and lends itself very readily to gift wrapping and mailing. It is easy to set up. The individual scenes and figures fit firmly into the slotted tabs of durable one-piece platform, 27 x 7½".

No. 43-743 **$1.25**

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GLAD TIDINGS Christmas Gift Wrappings. Best quality, strong bond, generous size, wrapping papers expertly lithographed in gay Christmas colors.

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This stationery features a pale blue back-ground. An inset of an open Bible, with poinsettas grouped attractively behind the open Bible, to make a beautiful Christmas setting.

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CHRISTMAS MAILING ENVELOPE

Size 8 7/8 x 3 7/8 inches. Gummed flap.

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Help add to the beauty and reverence of the Christmas season for members of your congregation by using this attractive letterhead to send your special Christmas message to each. In addition to the Christmas scene on this and every other piece in this lovely Christmas ensemble, there is an attractive picture showing the shepherds looking over the little town of Bethlehem, while watching their sheep.

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Size 3 x 4 7/8 inches. Gummed flap.

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$7.50 for 1000

OLD FASHIONED CHRISTMAS

You will be proud to send these lovely Christmas cards to your friends and they will enjoy receiving these fine quality cards that express so vividly your sincere interest and appreciation. There are 18 folders, 3 each of 6 designs, single fold, 3½ x 6¼ inches. The cards are printed in full color on Artic white parchment. All have sparkle finish.

No. G8591 **$1.00**

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The 21 folders in this assortment depict the most beautiful scenes of Christmas in 11 different designs. The cards are printed to have a three-color effect, and are all gold-bronzed. Your most discriminating friends will be happy to receive these lovely cards. With Scriptures

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"Sunshine line"

JOYOUS CHRISTMAS

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This assortment of "Christmas Brightones" is truly a lovely one, expressing all the sacred beauty of the Christmas season. Each of the 16 folders (with 2 each of 8 designs) is printed in gay, lively full color. Each striking folder has a sparkling Virko finish. French style folder size 4 x 6½ inches.

No. G8551 **Price $1.00**

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21 beautiful original Bible verse designs are contained in this new assortment of Christmas cards.

10 designs are single fold and printed in gloss ink on de luxe folding stock to gain unusual and beautiful color effects. The other 11 cards are french fold, lithographed in full color and deeply embossed. All are emphasized with gold bronze. Other features include die cutting and some with two-color sentiment and some with sentiment accented with gold.

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LUSTROUS CHRISTMAS

Here are 21 unique, artistic folders of quality and loveliness. The rich, full-color of these Christmas scenes and the emphasis on Bible and Christ-centered sentiments and Scriptures help point out the true meaning of Christmas. There are 3 each of 7 designs, and 7 different full-color photographs, some with captions. These superb Christmas cards are all printed in four colors on gloss coated paper.

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Always a favorite! Crisp colonial artistry at its best. For years the name "Currier and Ives" has been the standard of acceptance and has meant the finest in winter scenes depicting the atmosphere of the Christmas season. The original "Currier and Ives" prints are now collectors' items. These beautiful reproductions are done in the same fine tradition. An appropriate sentiment and a carefully chosen Bible verse makes each folder one you would be proud to send or receive. 20 full color folders assorted from 8 designs. An attractive color border outlines page one, and page two has full color carry over design.

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All the joy and wonder of Christmas is captured in this beautiful box of superb Christmas folders. 18 cards, 2 each of 9 designs, printed in four special colors, with the lettering in dark brown. All have a special Sparkling Virko finish. With Scriptures

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